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TRUE SOCIALISM THE COMING OF THE KINGDOM
OF GOD ON EARTH.

If people are to dwell together in civil society they must have a government of some kind, though it need not be a paternalism. Granting that there is a heaven of perfected intelligences, their government must be the most perfect realization of the body politic. It must be a distinctively human organism, possessing truly human qualities. Some of its inhabitants are as eyes to it, others are as ears, others as feet, and so on with every organ and member of the body — such is the kingdom of God.

Let it be understood that in writing thus of heaven we refer only to its external order, not to the inmost motives which actuate its inhabitants. Those motives are pure, but we have now to do only with the external order and economy of heaven. Considered even externally, it is a human organism.

In this general conception of heaven there are many particulars, among which are the following:

1. *Order and subordination.* In the human body very minute fibers are bound together to form what are called moving fibers; and these again into larger bundles to constitute muscles of various forms. So with the bones, nerves, etc. The small ones are arranged to form larger members, and these to constitute still larger, until the human form is complete, containing as we might say infinite things; and yet

one thing is subordinated to another in the most perfect order. So with heaven. It is not a promiscuous assembly. There kindred spirits dwell together; like societies are arranged in a still larger group; and this wonderful order and subordination go onward and upward, until the whole heaven may be regarded, as to quality and use, as the most perfect example of the body politic.

2. *Variety in unity.* There are numerous and varied uses in one organism. In the human body there are, as we say, infinite things; but man is not conscious of them severally, but only of unity. So in heaven; each individual or society has a distinct office, yet all are one. Each serves the whole, as the different organs and members serve the human body.

3. *A community of property and interests.* In the human body no part exists for itself. Not one is in the effort to do anything for itself. Nowhere else is the law so strikingly illustrated that in a perfect society every individual lives for others. This is the case in heaven, which is a real extense, filled with beautiful objects and scenes which pass through orderly changes according to the laws which govern them. But no one there claims anything for himself. He knows that everything which has been entrusted to him is to be used for the general good.

4. *Reward according to service.* In the human body, though each part exists and performs its functions not for itself but for the general good, yet in so doing it receives its best and fullest reward. In giving it receives. Every organ receives of the general vitality in proportion to its size, functions, and activity. The hand does not receive the same amount of blood and nourishment as a limb, nor the stomach the same as the brain. It is the same in heaven, where all are not alike, in the sense of performing the same uses and receiving an equal return. Heaven has different offices and stations, and each has its appropriate surroundings and receives its proper return.

5. *No competition.* Nowhere, from the lowest point of existence to the highest, is there any competition in nature, unless there is a state of disorder, as is the case in storms,

earthquakes, etc. Certainly there is no competition in a healthful, human body. We cannot conceive of the hand as competing with the foot, or of the stomach as competing with the heart, unless in a state of disease. In heaven there is no occasion for competition even if there were the desire. Each individual knows that his own good is wrapped up in the general good, and that the best and highest results to himself will come by his faithfully performing his own uses. There is emulation. We can conceive of the inhabitants emulating each other — each seeking to perform his uses as perfectly as do the others — but we cannot conceive of competition. As we study the physiology of a healthful human body, it seems as though the organs and members emulated each other in the performance of their functions. So hereafter. Perfection in ministering to others is the object for which they live.

6. *In heaven all are equal.* Not equal, as already said, in all doing the same thing, being surrounded by similar objects, or receiving an equal reward, for there is the same diversity that exists in the human body, but equal in that they are all servants. One is not a lord, and others his menials; one is not master, and others his servants; one is not an employer, and others his employees; but all are servants. The highest is just as much a servant in his lot and station as the lowest, just as much desires and works for the general good, is just as much dependent on the whole heaven for what he receives, is just as much under the economy of the whole heaven.

7. *Individual freedom.* Heaven is the most exquisite embodiment of law, and yet each individual there enjoys freedom in its highest possible perfection. In the human body the hand is freest possible — most like itself, a most perfect hand; preserving its peculiar individuality most fully by living not for itself but for and in connection with the whole body. So in heaven; each individual or society is in his own freedom. Each has surroundings and occupations peculiar to himself, which are not at all interfered with but rather assured by organic connection with the whole, just as is the case with each organ of the human body. The individual cannot change the objects and surroundings which pertain to a whole

society in the aggregate, any more than a person can interfere with public works on earth; but he can change the objects in his own home as he wills. There is freedom for the individual, freedom for the society. Such, as we conceive, are some of the aspects of the kingdom of God in heaven.

This same government exists in less perfect form in the infernals. By the infernals we mean simply the aggregate of those persons in the other life who, while on earth, confirmed themselves in their evil state, and have thus destroyed their moral nature. It is not difficult to conceive of such a class of beings. They are persons possessing the animal nature which is common to all men, with superadded reason, but with no higher moral nature. Such people cannot be governed by high moral considerations. The only morality they know is a mere natural code which teaches correct external conduct from the very necessity which arises from contact with others. But even this is sufficient to insure external order. Even hell is a human organism externally. For here, as in the case of heaven, we are referring to external order alone, and not to the inmost motives of those who maintain it. That may be a human form externally, which is not so internally. Even the infernals are, in a certain sense, the kingdom of God. He governs them or they could not exist. Even these must to some extent exhibit externally the same seven particulars which are exhibited by heaven.

There must be order and subordination, or else those who are there could not possibly live together. They are segregated — people of like dispositions dwelling together, just as evil men seek their boon companions on earth. There must be variety in unity for all are not of the same genius; and their unity must be preserved, at least externally, or existence would not be possible. Even in the infernals there must to a certain extent be a community of interests; that is, the inhabitants must be taught by experience that it is for their own best interest to maintain the general order. Thus they receive their return according to the service they render. The inhabitants must not be allowed beyond certain limits to compete with each other; for if this were carried to any great

extent they would annihilate each other. They must be held in a certain equality; that is, one must rule over others, only because his genius fits him to do so, and all must be taught that there are no special privileges, but that the welfare of each depends on the general order. And the individual freedom of each must be preserved; that is, every individual must be allowed his freedom so far as he will not harm himself and destroy the freedom of others.

Wherein, then, is the difference between the kingdom of God in heaven and His kingdom in the infernals?

1. In heaven external order is maintained from love to others, while in the infernals it is maintained from love to self. In heaven each inhabitant lives for the whole because he loves his neighbor and delights to bless others, while in the infernals each lives for the whole — so far as he does so — merely because his own existence is rendered easier thereby, and he has learned that he will suffer if he does not. In a word, heaven is altruistic, while hell is egoistic.

2. The external order of the infernals is far less perfect than that of heaven. They do not love the restraints which render their existence on the whole a blessing to them. They sometimes break through those restraints, until they learn better. Thus the external order of hell is like a human body which shows some marks of disease, while the external order of heaven is like a beautiful human body with no disease in it.

Now if the kingdom of God is to come on earth, it must be the order of the human organism or body politic, maintained by good men as it is in heaven because they love others as themselves, but maintained by evil men as it is in the infernals because they see it is for their own best interests. Both good and bad men will submit to the same external order, and in general observe the same external conduct, but from vastly different motives. In Isa. xi. 6, we read of a time to come when —

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.

To the rational mind this does not mean that these savage animals shall dwell with the harmless and inoffensive ones, but that men with these evil dispositions shall dwell in peace with the good, true, and innocent — both classes living together in the external order of the body politic or human organism, but the good sustaining that order from love to others, because they see it is for the good of the whole, the evil sustaining it from motives of self-interest, because they know it is better for themselves.

The poet Tennyson also teaches the same doctrine in his "Locksley Hall," where he says :

There the war-drum throbbed no longer, and the battle-flags were furled
In the parliament of man, the federation of the world.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

It is evident that this kingdom has not as yet come on the earth to any adequate extent. To make this clear, we have only to ask whether our present civilization bears the marks which as we have seen belong to the kingdom of God. With the exception of a few things mentioned below, it does not.

Are there order and subordination in our present social system? Are the fittest men exalted to office and power, and are their inferiors in ability subordinate under them? There is variety, but we cannot say that there is variety in unity; for there is scarcely any unity. There is no community of property and interests. On the contrary individual competes with individual, and trust competes with trust, until the stronger absorbs the weaker, and there results the great, grinding monopoly. The large concern either pools with, buys out, or crushes out the smaller ones. Thus the encroachments of some interfere with the freedom of others. In most cases there is not reward according to service. Some are born into princely estates which are cared for by others, while they themselves never serve their fellow-men in any useful capacity, and there are tramps and idlers who receive an unearned living from society; and as to that equality according to which each one is regarded as the servant of the whole, it does not exist. Our present social order is one of economic anarchy;

it is without that organization and those laws which are according to the kingdom of God, in which each serves the whole and the whole cares for each. Multitudes of instances might be given — the public press teems with them; the kingdom of God has not yet come on earth to any adequate extent.

From time to time benevolent individuals have had views of this truth, and have attempted to organize coöperative or communistic societies. Such were the Brook Farm, Robert Owen's Harmonists at Economy, Fourier's Phalanxes, and many others. All these were attempts to organize humanity into a true body politic after the pattern of heaven — attempts to bring forth at least such an external order; but whatever the lessons they have taught they were destined to fail, because they were without sufficient motives to bind together in a community of interests selfish men. There also are the voluntary coöperative business societies, like the Rochdale of England and others. These teach their lessons and exert a certain influence in favor of a new civilization, but as societies they may compete with each other and with other businesses as other trusts do; and they are merely local experiments. Before the kingdom of God can come on earth to any adequate extent, society itself must be organized externally in the human form, the perfection of order, in which, though with different motives in the good and evil, each person works for the whole and the whole for each. In other words, there must be a new social order — a new civilization.

This kingdom must appear first in the lowest, most worldly things of society, political and economic things, things pertaining to exchanges. It is a law of growth and development that the lowest and most external appears first. In the creation of the universe the rocks, minerals, and earth appeared before there could be life upon them. The infant is first an animal, with all the higher planes of life undeveloped. The animal nature develops first, and this is the basis for the mental, the mental for the moral, and the moral for the spiritual. In education rudimentary principles must be learned first; for these contain the germ which will develop in the

mind. In art it is form first, coloring afterwards. "That is not first which is spiritual, but that which is natural, and afterwards that which is spiritual." The same law must apply in the evolution of human society. The kingdom of God will appear first in the lowest things — politics and economics.

Let us now see if this is not already the case. Let us see if, under our very eyes, all unthought of in this light, and without violent disturbances, the first fruits of a new age have not for some time been growing. Each civilization is an egg in which is incubated, and from which is hatched, the next higher civilization. Thus barbarism was an egg to slavery, slavery was an egg to feudalism, and feudalism was an egg to the present system of individualism. But let us see if our present system of individualism has not already hatched several chicks of a new and higher civilization — chicks which are already peeping very loudly considering the cold and wintry atmosphere in which they came forth.

There is the postal service in all civilized countries. This is not a spiritual or religious service; it does not necessarily have anything of heavenly motive in it. They who are engaged in it are not necessarily good persons. This secular service should not be confounded with the religious life. And yet, on its own plane, as an external form or organization, as to the uses it performs, it is modelled after the government of the heavens, and is just so far the coming of the kingdom of God in the lowest worldly things. Every one of the seven particulars mentioned above as belonging to the kingdom of heaven is exemplified in the postal service.

1. There are order and subordination among officials from the highest to the lowest. The method of making the appointments is faulty, and the appointments themselves are often so, but this principle is acknowledged and to a great extent realized. 2. There is variety in unity. There are many offices, of different grades, requiring a variety of talent and ability, but it is the same postal service everywhere. 3. There is a community of property and interests. It is not an ordinary stock company. Its stocks are not on the market, and hence cannot be bought up and "cornered" by a few skilful

and favored manipulators against the interests of the many. The object of the postal service is not to make money and divide the profits, but to furnish at cost the commodity which is carriage. It is a stock company in which all the people are stockholders; and a stock company which furnishes a commodity to its stockholders alone has no need ever to declare a dividend. 4. In the postal service the principle is acknowledged of reward according to service, though there is not an equitable distribution of salaries. It is not communism. 5. Of course there is no competition, however much or little emulation there may be among officials. When any one sets up an opposition mail route it is regarded and punished as a crime. 6. There is equality, for all are servants from the Postmaster-General down to the common carrier. One is not employer and others his employees. 7. And there is individual freedom. No one among the people or postal officials will say that his freedom is curtailed in the least, but rather increased by the postal service.

In short, the writer knows of nothing on earth which more fully embodies in an ultimate business form the principles of the economy of the heavens. Let it not be forgotten that the postal service is not a religious or spiritual institution, and yet the principles which enter into its organization are those which operate perfectly in the heavens. The postal service is a reflection, though a faint one, of heavenly principles in an economic business organism. On its own plane, so far as its particular service is concerned, it is one of the first, lowest, outermost, circumference beginnings of the kingdom of God on earth.

There also are the railway and telegraph lines of ninety-five per cent. of the governments of the world outside of the United States and Canada; the telephone system of Switzerland; the tobacco and other great industries of France; the liquor traffic of Norway and Sweden; the Erie Canal of New York; and municipal ownership and control of lighting, water, and street-railway plants — long a success in foreign cities, and now being introduced into the cities and towns of the United States. We do not claim that these are perfectly socialized in-

stitutions, but some of them are nearly so, and others are on the way; and in proportion as they become so they have the same features as the postal service — order and subordination among officials, variety in unity, a community of property and interests, etc. They are not heaven, but they are the beginnings of the organization of the lowest things of civilization after the economy of heaven. They are not the top of the ladder, but they are the making right of the first lowest rounds, and in this sense they are the beginnings of the kingdom of God on earth.

And the coming of that kingdom will increase in proportion as the government, as the agent of civil society, takes charge of more industries and converts them into community interests like the postal service. But here we must note carefully two things:

1. Government has no right to take charge of any business except in case of necessity. No private enterprise must be interfered with — all must be allowed full play and freedom to work themselves out as they are doing now. Meantime we may agitate the subject by the diffusion of sound principles, and when the necessity arises the State may come into the ownership and control of the business, whatever it is. That necessity may arise from war, civil or foreign; or from having some necessary service blocked, as was the railroad business in the great riots of 1877, which spread over the country, interfering with exchanges; it may arise from some financial crisis or business collapse; or, which is more likely, it may arise from a business becoming such a monopoly as to obstruct the progress and interfere with the freedom of society. But whatever the occasion, when the necessity arises, government on behalf of the State may take the business. The only right any individual or trust or monopoly has to the possession of any business is the right to promote the public good — the right to serve society. When that is not done the State may interfere. The present capitalistic system, though a great curse and rapidly becoming more so, is as yet on the whole for the public good. Therefore it has its rights, and must be protected in them.

2. Except under extraordinary circumstances, the State has no right to take possession of a business without justly remunerating the present owners. When a man has invested his capital in a business under the laws, the whole power of the government is pledged to protect him in the possession of his property. When civil society, through its agent the government, invites a man to invest his capital in a business, to turn around and seize that business would be the height of inconsistency. If it becomes necessary for government to take charge of it, the owners thereof must be justly recompensed. Government must pay for it *its present value in the legal currency of the time*. Let the reader note carefully these italicized words, for they contain more than appears on their face.

In common with other socialists, the writer has no scheme to offer, and would not presume to be the architect of a new social order. He is only an observer of what is inevitably coming. We cannot usher in the morning, but we can try to arouse the people, and point them to the beams of the rising sun as they gild the hill-tops, and tell them to get ready for it. Evidently the process of socialization which has been going on for a century and over will continue. The State — that is, society in its organic form — has been constantly expanding its jurisdiction, and has more and more contracted the sphere of individual ownership and control. Nearly everything the State now manages for us was once entrusted to private individuals. Criminal jurisprudence was in private hands when John Howard began his prison reform, and it was the first thing to be taken charge of by the State. Customs and national finances were once farmed out to private parties, but the State took charge of them. Then the State turned its attention to the postal service. Once the church had charge of public education, now nearly all civilized States conduct the schools. The tendency of the age is toward State control. Herbert Spencer sees it and bewails it; others, as great philosophers as he, see it and rejoice.

Probably the transportation and transmission lines of the United States will be the next things to go through the proc-

ess of nationalization. Simply as a possibility, let us suppose that government buys them — runs in debt for them — conducts the business wisely, employing the present officials at fair wages, and uses the profits to pay for the purchase. When the plant is paid for, then, as government does not work for profits, the commodity could be put down to cost, just as letter carriage now is. Then these great enterprises would be placed forever beyond being monopolies. Being community interests and not stock companies, their stocks could not be manipulated by a few against the interests of the many, any more than the postal service can now be. Thus a fruitful occasion would be removed of the concentration of wealth in the hands of a few; the bottommost things of society, economics, would be organized just so much more after the economy of the heavens, and the beneficial effects would be felt throughout all the ramifications of society.

This is the process of the evolution of a new civilization. All things tend to trusts, and through trusts to monopolies. Individuals compete with each other; the stronger survive the weaker; those who cannot be put down combine; and there result the trusts. Then the same process goes on among trusts. They compete with each other; the stronger survive the weaker; those which cannot be crushed combine; and there results the great monopoly. Everything tends to centralization. Nothing can stop it. The time is coming when all the great businesses of the country will be conducted by some great central concern, with its branch stores throughout the country, as already exemplified by the Standard Oil Company. Many industries have not yet felt this tendency, others are only just starting, while others are far on the road, as any one may see by the syndicates which already have their great branch stores in different towns. After monopoly, State control is the next step. Enterprises will become such monopolies as to obstruct the progress of society, and be taken charge of by the government from sheer force of necessity. The progress toward this may be slow. Industries may not ripen into monopolies many at a time, but at intervals, and thus the State may have time to assimilate one and become

used to the new conditions before taking charge of another. "But come it will for a' that."

It seems to the writer that what is called scientific socialism is at error just here, in teaching, or at least implying, that the principal enterprises of the country will become grinding monopolies and be made community interests all at once, in some general and very likely bloody revolution. But even on the premises of socialism, are we necessitated to believe this? We think not. There will be no sudden jog in ushering in a new age. Rather the new age is already here, in its beginnings, and what we should expect and help on is its progressive development. There may and probably will be crises, for all progress is rythmical. There may be strikes and riots in the future as in the past, but they will be sporadic and not epidemic — local and not general. God's kingdom is, and for over a century has been, coming in a new way, and like all the works of God it is coming gradually and in a healthful manner.

This will not regenerate men. Law never regenerates any one. An economic system patterned after the economy of the heavens, and working by means of perfect laws, would not regenerate any one. But it would furnish the occasion. Let us not confound cause and occasion. The cause of regeneration is always and necessarily from within the soul, but it must have occasion from without. Jails, penitentiaries, and reformatory institutions do not reform criminals, but they hold those criminals in order externally, and thus give occasion or opportunity for them to be voluntarily reformed from within. Sobering an intoxicated man will not convert him to a good life, but it is necessary to sober him before he can be converted to a good life. Bandages can never heal a wound; it must be healed by the life-force from within; but bandages may hold the torn and bleeding edges together, and thus give opportunity or occasion for it to be healed from within. And so no rational person will claim that the most perfect economic system — even the copy of the economy of heaven — can regenerate evil men; but such a system may hold them in order by external considerations, and thus give opportunity for them to be regenerated from within.

Such a social system will furnish the environment in which a true church may grow and flourish. It may be maintained largely by selfish men, because they see it is for their own best interests, and yet this external state of order will be the very atmosphere necessary to the prosperity of the church. The masses are freer to turn their attention to religious things when the struggle for existence is not so sharp. When the foundations of society are reorganized, then the superstructure, like the spires of a beautiful cathedral, may rise heavenward. May the rounds of civilization's ladder, from the lowest to the highest, successively be prepared, so that an angel of peace can descend and appear on each step, until the whole shining way shall be the fit dwelling-place of the kingdom of heaven ; and thus may the ladder of Jacob be set up on the earth, its top reach to heaven, the angels of God ascend and descend upon it, and the Lord be seen at the top.

Indianapolis, Ind.

EUGENE D. DANIELS.

A WOMAN'S PLACE.

WHERE children cry for bread
And go unfed,
What need shall that exceed ?
There woman's place.

Where youth and maid can stray
From upright way,
Life's sweetest joys to slay,
There woman's place.

Where men and women need,
There love should speed.
There shall all plead,
A woman's place.

EORIA.

NICODEMUS. — A BIBLE STUDY.

JOHN III. 1-21.

THE conversation between the Lord and Nicodemus is concerning the genesis of the spiritual man. The natural man is all in the dark in regard to the nature of spiritual life, until enlightened by Revelation. This is why Nicodemus, the representative of the natural man, comes to Jesus by night.

It may be useful to define here what we mean by the natural man. By the natural man we mean the love or state of mind that man has by nature, or by virtue of his birth in the natural world. This love is the love of being one's self, of acting from self, and of living for self. There are, however, different kinds of natural men. There is the natural man who acts entirely without regard to the consequences of his actions to himself or others. This is the immoral natural man. Then there is the man who considers the effects or consequences of his actions to himself and others, and who, from self-interest or acquired habit, restrains himself from acting in an immoral manner. This is the moral natural man.

Then there is the religious natural man. It is natural for men to worship something. The religious sentiment is one of the deepest and strongest of natural instincts. From the untutored savage to the cultured Greek every one has his object of worship. From Fetichism to the worship of "Jehovah, God of the Hebrews," there is development, but no essential change in the character of the sentiment. The desire to appease some Power that is to be feared is at the root of it all. Desire for reward and the fear of punishment is added to the primordial instinct, and you have developed natural religion. The worship of the powers of nature develops into the worship of an "Almighty Power." But one is as natural as the other.

In the Jew, with his intense personal feeling, we have the fullest development of the natural instinct of the human race; but in itself it is merely natural. The natural religious senti-

ment contains also the acknowledgment of the supernatural. But the supernatural is not the spiritual. It is only a higher natural. It is not the fact that one lives on this or on the other side of the Rhine that makes him a Frenchman or a German ; but the national feeling that swells his breast. And so a religion that appeals to natural and worldly motives is a natural religion, though it treat of spiritual worlds and the inhabitants thereof.

Nicodemus, as a " Ruler of the Jews," stands for one of the ruling principles of natural religion ; for some form of the self-life as manifested through the religious instincts. The Jew stands for one of the purest and most intense forms of the religious instinct which is universal among men. The purity of this form was in constant danger of adulteration or deterioration from contact with the impure forms of worship and lascivious rites of the nations round about them — first from Egypt, Assyria, and Babylon ; afterwards from Greece and Rome.

The Pharisees, as a sect, had their reason for being in the desire to preserve the worship of Jehovah from this danger. They represent those who would preserve the purest forms of natural religion as a national religion. They would also preserve whatever had been approved as good and true by the great national leaders and teachers ; thus they were preservers of national custom and traditionary lore. It is only at the end of the Jewish dispensation, at the time of the coming of the Messiah, that they had degenerated into a clique, who used their zeal for national religious rites and customs as a cloak to hide all manner of extortion and corruption. In a good sense, therefore, a Pharisee represents an affection for preserving natural religious forms, especially those of one's own country or denomination ; forms of good embodied in custom and forms of truth in creeds or opinions of the Church Fathers or denominational leaders. The use of the Pharisee was to preserve for the use of humanity those products of natural and national religion that could be made use of to embody or represent spiritual principles.

One of the purest elements of natural religion is the desire to worship the Divine under the form of Man. The various imperfect forms or perversions of this idea may be found in the mythologies and religious rites of all races. This desire of the natural mind was never fully satisfied in an orderly manner until Jesus, who is Immanuel God with us, was born in Bethlehem of Judea.

All the prophecies of the Jewish Scriptures looked forward to this event, and all the rites and ceremonies of the Jewish religion were representative of it. This event was the ripe fruit of Judaism. It was a natural event. It took place in the natural world. It was the legitimate outcome of Judaism, if it was to have any outcome that would be of use to humanity. And a true Jew like Simeon could say :

Now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation ; a light to lighten the Gentiles and the glory of thy people Israel.

This perception that the light of the Israelites was also for the Gentiles remained with a few. And there were also some Jews who would desire to preserve the record of the good life and beautiful teachings of Jehovah's Saviour, and give it to the world. This desire to embalm and preserve the life of Jesus for the use of posterity is represented by the embalming and placing in the tomb by the two Jews — Joseph of Arimathea and Nicodemus :

And there came also Nicodemus (which at the first time came to Jesus by night) and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury. (JOHN xix. 38-40.)

The rational principle of the religious natural man recognizes the Divine authority of the Word, and of Jesus Christ, as they are attested by supernatural phenomena, as is represented by the words :

Rabbi, we know that thou art a teacher sent from God ; for no man can do these miracles that thou doest except God be with him.

Nicodemus is right so far as he goes. It is true that any religion or doctrine that will produce beneficent effects upon the lives of men is of Divine origin. But one may recognize that Christianity is Divine in its origin, and yet not see that it is a spiritual religion; and still less understand the nature of the spiritual man or of spiritual life. He simply gives utterance to a commonplace of the religious natural man who still retains his belief in the supernatural. A religion may be of Divine origin, its doctrines may be true, it may perform miracles in the reformation of conduct of men and society, and yet it may not develop spiritual life.

And so Jesus pays no attention to this recognition of His Divine origin and authority, but replies simply:

Verily, verily, I say unto thee, except a man be born from above he cannot see the kingdom of God.

The usefulness of religion as a kind of police for the regulation of man or society has always been recognized by the natural man; but the regulation of the evils of men for the common good springs from the instinct of self-preservation, which is one of the forms of the love of self. The regulation of society by means of religion is of the kingdom of the world, not of the kingdom of heaven; the kingdom of Cæsar, not of the kingdom of God. The kingdom of heaven is the control of man's affections and thoughts by the revealed will of the Father. Its controlling principle is that all evils are primarily sins against the Divine Love, rather than against one's self or society. To begin to act from the Divine Will, instead of the self-life, from the universal instead of the particular, from the spiritual instead of the natural — this is the beginning of the kingdom of God.

This seems to imply the entire making over of the natural man. But "How can a man be born when he is old?" When all the natural powers and desires have been developed and have attained fulness of use in accordance with the principle of self-love, how can one train them into conformity with an entirely opposite principle? Can one in the womb of the natural mind — the imagination — conceive an entirely new

ideal of life, and then develop the natural life once more in harmony with the new-born ideal? "Can he enter the second time into his mother's womb and be born?"

Jesus answered, Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

It is true that the outward life is to be purified by moral truth from a religious origin. But not only the outward life but the mind, with the imagination and all the ideals of the natural man, are to be purified by being filled with the spirit of the Divine ideal of true manhood.

"That which is born of the flesh is flesh." Flesh in general stands for the sense of touch. The sense of touch is truly the universal sense. The "flesh" represents all that by which the soul keeps in touch with nature. It is the love of the world. This is the mother in whose womb — the imagination — the natural man generates his ideals. It stands for all that the philosophers mean by the "Æsthetic Faculties." Now the cultivation, elaboration, or sublimation of that which is born from self-love through the love of the world will yield just what you start with — "That which is born of the flesh is flesh." Evolution implies involution. The spiritual nature of man is not evolved from his fleshly nature. Out of nothing, nothing comes. There is a spiritual centre of life in every man. He should become conscious of it, and act from it. It is not developed from the natural principle. It is above it, within it, and in antithesis to it.

If we wish to live the heavenly life, we need to become conscious of this spiritual centre within the natural, where the Spirit of God flows into our spirits, and which is to us a centre of possibilities of spiritual manhood. Like the coming of the wind the influx of the spirit flows into the natural. We know its quality and presence only by its effects. There are influences perceived by the natural mind that it cannot explain. There are effects that cannot be accounted for by natural causes. "So is every one that is born of the Spirit." The natural man does not develop into the spiritual, but the spiritual flows down into and affects the natural.

“Nicodemus answered and said unto Him, How can these things be?” The mode of regeneration is unknown to the natural man. “Art thou a master of Israel and knowest not these things?” A master of Israel is one who attempts to instruct in regard to the development of the spiritual man. The natural man cannot be expected to know the nature of the spiritual man, or of the modes of the Spirit’s operation in the heavenly or spiritual planes of life; but he should know something of the effects of the spiritual upon and in the plane of the natural. The natural man may know the earthly things or outward effects upon the natural plane of spiritual causes, though he cannot understand the nature of spiritual life. If we do not believe that all effects upon the character of the natural man undergoing regeneration are produced by influences above the natural, how can we expect to know anything of the spiritual man and its modes of existence?

If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? For no man hath ascended up into heaven, but he that came down from heaven, even the Son of Man who is in heaven.

The natural rational cannot develop the idea of spiritual manhood; but the spiritual idea of manhood may be brought down into the natural. The Father’s thought about true manhood is involved by creation in the spiritual or heavenly degree of the mind, only waiting for the natural to open to its influence to come forth into full actualization. For it is only by holding up to men a Divine ideal of manhood that they can be elevated above the plane of sensual life, even as “Moses lifted up the serpent in the wilderness.” The wild natural life of men needs something more than moral training or æsthetic culture. It needs a Divine standard of manhood revealed objectively in Jesus Christ, and subjectively by the spirit through the spiritual man; and the same Divine love that created the natural man will reveal to him the possibilities of spiritual manhood; and that these spiritual possibilities might not be practically lost to men He has revealed to us the means and power of salvation in the life of His Son Jesus Christ:

For God so loved the world that He gave His only-begotten Son,

that whosoever believeth in Him should not perish but have everlasting life.

But this revelation is not for the purpose of condemning the natural man. Condemnation is classification. God does not classify man as evil — this would be predestination. He gives to him a human nature with freedom and rationality as its necessary accompaniments. He has but one ideal of manhood — one standard ; he never lowers that standard. In the spiritual nature of every man, good or bad, God sees a spiritual man — the image and likeness of Himself. He sees a son. He provides for all the necessary means for coming to a full conscious realization and actualization of that ideal. He provides the world, and the worldly plane of the mind — the self-life — as one of the necessary steps in the development of conscious, spiritual manhood. He sent not His Son into the world to condemn it, because the worldly plane of life is necessary as a basis for spiritual sonship.

But if men choose to remain on the lower planes of their manhood, and refuse to go forward and realize their higher spiritual possibilities, they condemn themselves. They classify themselves as creatures of self-love ; but God classifies men always as human possibilities of receiving and reacting to His Fatherly love. He has classified man in Jesus Christ : “ And all judgment is committed unto the Son.” He never can look at man in any other way than as His son.

Every man, says Swedenborg, is predestined to heaven. God’s consciousness of what man is, is in the heavenly or spiritual degrees of his mind. It is in the “ heaven of human internals,” and may be thought of as the inmost form of man. Swedenborg says :

The internal of man is that principle by virtue of which man is man, and by which he is distinguished from brute animals. By this internal he lives after death, and to eternity ; and by this he is capable of being elevated by the Lord amongst angels ; it is the very firstborn by virtue of which he becomes and is a man. By this internal the Lord is united to man. The heaven nearest the Lord consists of these human internals. This, however, is above the inmost angelic heaven ; wherefore these internals are the habitations of the Lord Himself.

The whole human race is "thus most intimately present under the eyes of the Lord." If the Father dwells thus in the inmosts of all men, how can there be any condemnation? How can any be classified as the children of the evil one? There is a condemnation, but it is not of the Father. There is a classification of evil men, but it is not His. It is the classification that men make for themselves. I may love every human being; but I cannot force every one to love me. I may recognize every man as brother, but I cannot force one to recognize me as brother. I may say that the unselfish love of use is the inmost form of happiness; but others may say that the gratification of self is the supreme end of life. And this is the condemnation of men. Not that God is not the Father of all; but that they will not receive it. And so the man acts from his natural love, and remains on the natural plane of his manhood, and never rises to the full possibility of his being as a spiritual son of God.

He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

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JOHN A. HAYES.

"MAN comes into the first degree, which is called natural, when he is born, and may enlarge this degree in himself by continuous additions, even till he becomes rational. He comes into the second or spiritual degree if he lives according to Divine truths; and into the third or celestial degree if he lives according to Divine goods. These degrees are opened by the Lord in man according to his life — actually in the world, but not perceptibly and sensibly till after he leaves the world." — D. P. 32.

UP THE MOUNTAIN SIDE.

In a wilderness unmeasured and unknown
Erewhile I woke with human sight ;
All trees were there, though dwarfed or bent,
Save where some lofty pine-tree towered alone,
Shut in by shrubby thickets blooming bright, —
While paled the grasses 'neath the dead leaves pent.

On all sides ran the paths, deep worn
Where feet of many generations trod, —
Here broadly spread, there like a sunken rill ;
And these beside, on flimsy structures borne,
The signs ran broadly o'er the verdant sod,
“ Take heed ! This is the only way to Zion's Hill.”

Of many a traveller there I knew the name ;
But growing intimate, we grew more strange ;
Their paths led not unto the mountain grand,
But ended at some foot-hill, near and tame ;
My way ran straightly through the range
And up the rugged slopes of that fair, sky-lost land.

I rested on a fair plateau, that wound
About the mountain, — from its top still far,
Though overlooking all the hills and many a dismal dell.
Here many kin, before unknown, I found,
Whose full-orbed souls, like some near star,
Glowed in celestial light that on this mountain fell.

Boston, Mass.

GEORGE J. VARNEY.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER
AND SPIRITUAL MEANING. — XIV.

CHAPTER XII.

THIS final chapter of the Book Daniel may be said to contain the end of prophecy ; it tells of the end of the old and the beginning of the new — a state when there is a passing away of old things and, in consequence, fear and uncertainty, and the coming in of a new dispensation when there is joy that the light has come.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation even to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book. (Verse 1.)

The words, "And at that time," serve to show the immediate connection between this first verse and verse forty-five of the preceding chapter. The "King of the South" has triumphed over the "King of the North," and the glorious reign of peace has begun.

"Michael, the prince," as already explained, stands for a heavenly society, and those who are in the acknowledgment of the Lord in His Divine Humanity. Figuratively speaking, it is always "Michael, the prince" who stands up for the Lord's people, that is, the inward acknowledgment of the Divine Human in the Lord sustains and supports the man of the church in all times of trouble. Daniel himself was sustained by the presence of angels, as the Lord was in His temptation. And in every spiritual conflict through which the church has passed it is the power of the Divine Truth as it is manifested in humanity that saves the world. There is always a "time of trouble" at the end or consummation of a church, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." (LUKE xxi. 6.)

In regard to the spiritual fulfilment of the prophecies of

Daniel, since the Lord's first coming, we have indicated in our explanation of previous chapters that this fulfilment has already begun. The last judgment spoken of in the twenty-fifth chapter of the Gospel of Matthew, and in the symbolic language of the Apocalypse, has been effected in the world of spirits into which man enters after death. The first Christian Church was fully consummated at the time of that judgment. Before, during, and after that judgment, the Lord began to make His second advent through a revelation to men on earth of the spiritual meaning of the Word, and after the lapse of time a New Church began to be formed and established, in which the Lord alone was worshipped in His Divine Humanity. This new revelation, made through the instrumentality of a man, is received at this day by only a few. It cannot be proved to be true by any external evidence. The "signs" that are spoken of in the twenty-fourth chapter of Matthew — the darkening of the sun, the turning of the moon into blood, and the falling of the stars — are to be interpreted according to the language of correspondences and not naturally or literally. We do not expect to see the Lord coming in the natural clouds, but we know that He has already begun to manifest Himself in the spiritual meaning of His own Divine Word, the letter of which is as a cloud that veils the inner glory; and we know also that a time of desolation has come upon the church. The Word of the Lord is being more and more rejected by many, at the same time that a few are receiving the light of its heavenly meaning as unfolded in the doctrines of the New Church.

In the language of Daniel, "there shall be a time of trouble such as never was since there was a nation to that same time." This is like the language of **MATT. xxiv**:

For there shall be great tribulation, such as was not from the beginning of the world to this time, nor ever shall be.

These passages refer, more particularly, to the time of the Last Judgment which took place in the middle of the last century. But the effects of that judgment are still seen; the "old" is still passing away. The conflict of faith has

not yet ended on earth, because the old ideas of religion and dogmas of faith still linger in the minds of many, while, on the other hand, the light is dawning upon the minds of others.

“And at that time,” it is said, “thy people shall be delivered, every one that shall be found written in the book.” By the book here is meant man’s book of life. In REV. iii. 5, we read :

He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels.

To be written in the “Lamb’s book of life” is to have the truths of heaven inscribed upon the heart. Man comes into a heavenly state of life when the truth inscribed upon the book of memory is confirmed by acts of repentance, and by heartfelt obedience to the Divine law, and is thus brought into life.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Verse 2.)

This passage has been used as a proof of the resurrection of the natural body at the time of the Last Judgment, and of a belief in a resurrection having existed among the Babylonians or in the time of Daniel. The latter is probably true. It is stated by good authorities :

The belief of the Babylonians and Assyrians in the existence and immortality of the soul, in resurrection, in a future life, in heaven and hell is no longer disputed. The tablets found in Babylonia show this.

But this belief in a resurrection must have been very different from the true idea of the resurrection of man in a spiritual form at the time of the death of the material body which is now made known to us. Those old nations had natural ideas of spiritual realities. The latter had faded out but the former remained. And these natural ideas served as types or images of the spiritual or heavenly. “To sleep in the dust of the earth” is a figurative expression to denote a low, natural, and

sensual state of life, from which man is awakened by the voice of truth speaking to his inner consciousness, and not by the sound of a trumpet in the air.

Mankind is now awakening in part from this state of sleep. "Many," it is said, not all, "shall awake." This spiritual awakening is similar to that of a man who awakens from the sleep of death and comes into conscious life in the other world. Not all awake to righteousness, but some to "everlasting shame and contempt." And so in regard to verse three :

And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars forever and ever.

Those who have been obedient to the truth and have acquired wisdom from the Lord come into heavenly societies after death, and shine as the "brightness of the firmament," and those who teach others and lead them to good "shine as the stars forever and ever." The coming of the Lord on earth was made known by the shining of the Star in the East.

But thou, O Daniel, shut up the words, and seal the book even to the time of the end ; many shall run to and fro and knowledge shall be increased. (Verse 4.)

The words of prophecy, especially of this book and of the Book of Revelation called the Apocalypse, have been shut up or concealed from the understanding of men in the first Christian Church ; that is, their true, spiritual meaning was not made known or revealed before the Lord's second coming, because the world was not prepared to receive it until the church was fully consummated, until the old things had somewhat passed away, and until a separation had been made between the wheat and the chaff and the sheep and the goats. And even now after the lapse of more than a century from the time of the Last Judgment there are many who are kept in states of ignorance as to the spiritual meaning of the Word and the future state of life, lest they should profane what is holy. But on the other hand many are seeking the light and

are filled with an eager desire to acquire new truths about the Lord and salvation. This eager seeking after knowledge, this "panting" for the "brooks of water" is denoted by the words, "many shall run to and fro and knowledge shall be increased." On the one hand there is obscurity and perplexity, a rejection of the old creeds and an unwillingness to believe that the Sacred Scriptures are a Divine revelation; while, on the other hand, there is a constant approach to the true idea of the Lord as the God of heaven and earth, and an opening of the human mind for the reception of the light of the spiritual meaning of the Word of the Lord. The Lord hides the truth and seals up the book only that it may, in due time, when there is a full preparation, be revealed unto the innocent in heart, who are called "babes" in the Gospel.

Then I, Daniel, looked and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him that liveth forever, that it shall be for a time, times and a half; and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished. (verses 5-7.)

Here we have a renewal of the vision mentioned in chapter ten. A certain man, clothed in linen, appears to Daniel by the bank of the River Hiddekel. These things are said with reference to the consummation of the church. The one who inquires of the man clothed in linen, represents those who seek to know from the Lord the state of the church. There are two classes of men spoken of as existing in the church at its consummation. These are represented by the one standing on this side of the bank of the river, and by the other standing on that side of the bank of the river.

The river denotes the stream of Divine Truth which proceeds from the Lord, and thus the Word itself. The man clothed in linen is seen standing upon the waters. Those who approach the Word with the desire of knowing the truth that

they may bring it into life receive the light, while those who seek it solely for the sake of themselves, that they may have honor or gain, dwell only on the natural side of truth and do not understand the spiritual meaning of the signs and wonders that are spoken of in the Word concerning the church and its consummation. The spiritual meaning of this book Daniel, with its wonderful visions, would have remained sealed up unless the Lord had revealed it. The same may be said of the Apocalypse from beginning to end. The Word itself contains the evidence of the truth of all prophecy. What is said to be confirmed by an oath by the man clothed in linen, is spoken of those things which are contained in the Word concerning the consummation of the age, or the end of the church, the Last Judgment, and the Second Coming of the Lord. These events are actually revealed in the Word, but their spiritual fulfilment could not be known until the spiritual meaning of the Word was unfolded by the Lord. This was made known to Daniel, for we read :

And I heard but I understood not ; then said I, O my Lord, what shall be the end of these things. And He said, Go thy way, Daniel ; for the words are closed up and sealed until the time of the end. (Verses 8, 9.)

In regard to the expression "time, times and a half," they simply denote a fulness of state, or a full consummation which must come before the Lord will make His second advent. In the book of Revelation the woman, who symbolizes the church, is said to "fly into the wilderness where she is nourished for a time, times, and half a time from the face of the serpent." Here the spiritual meaning is the same as that in Daniel.

In explanation of this passage in REV. xii. 14, we read :

It is of the Lord's Divine Providence that the church should at first be among a few, and should increase gradually among many, because the falsities of the former church must first be removed, as truths cannot before be received ; for the truths which are received and implanted before falsities are removed, do not remain and are also dissipated by the dragonists. The case was the same with the Christian Church, that it increased gradually from a few to many. (A. R. 547.)

Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. (Verse 10.)

We may compare this with *REV. xxii. 11* :

He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.

At the time of the Last Judgment and in the judgment which awaits every one after death, those who are in evils and have confirmed themselves in them remain in them. It is not the Lord's pleasure that this should be so, that is, that the wicked should remain in evil after death, but it cannot be otherwise, since the Lord cannot change evil into good nor destroy the freedom of the human will.

And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days. (Verses 11-13.)

We have before shown in explaining these prophetic sayings that the numbers of days, weeks, or years have no reference to natural time but to states of the church. The "daily sacrifice" refers to the representative worship of the Jewish Church which was abolished when the Lord came into the world. Then a new state arose. But the "abomination of desolation" refers to the end or consummation of the first Christian Church.

The time from the Lord's first coming to the Last Judgment embraced the whole period of the duration of the first Christian Church. So long as any remains of good were left in that church men were saved and entered heaven, but for the most part those who entered the heavenly societies from the Christian world during that period, especially the latter part of it, were infants, who had not, of course, profaned any truth or adulterated any good. From these the "new heaven"

could be formed. As there were many who waited for the "consolation of Israel" at the time of the Lord's first coming, so there were some at the end of the first Christian Church who waited for their Lord. These receive the glad tidings of His Second Coming. They are called "blessed," because they cherish a firm belief that the Lord will come, although they know not the day of His coming. But when the spiritual meaning of the Word is revealed to them they rejoice in the light. The final injunction to Daniel is the Lord's injunction to all His faithful followers; for Daniel in this verse represents those who wait patiently and believe in the Lord.

"Go thy way till the end be," means that every one must walk in the light and live according to it until the judgment comes. Every one finds his place after death either with the evil or the good, according to his life in the world. The Psalmist declares:

The rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hand unto iniquity. (cxxv. 3.)

This doctrine of the New Jerusalem, that man should live according to the Lord's commandments, faithfully doing his part in the great drama of life, is written throughout the whole Word in history and prophecy. Peace and blessedness come not from merely thinking or believing, but from loving and doing.

The crowning glory of the New Church, signified by the New Jerusalem, will be a perfected humanity, developed in order from the lowest degrees of life to the highest — man created and recreated, renewed, regenerated, and disenthralled, an image and likeness of the glorified One who appeared to Prophets and Apostles and who has called His people out of the bondage of Egypt and the captivity of Babylon into the light and freedom of the Holy City.

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WILLARD H. HINKLEY.

THE CITIES OF THE WORD. — VII.

VIII. — REBUILT.

Not all doctrines are entirely destroyed when they pass out of the hands of one set of men. There are instances in which a doctrine is reconstructed in other lands, under other suns, in other minds ; for there is in the grander economy of the *Maximus Homo* a law of assimilation exactly similar to that which holds true in the physical organism. By that law the various atoms and crystals whirling by in the unceasing stream of the blood are drawn in by those organs, the shape of which they bear as an imprint upon their nature, or for which they have an affinity. In the same way the spirit air is full of organisms of truth and good and of evil and false, that lodge where they find congenial soil. In this manner the teachings of old float down the river of time and nestle cosily away in minds where they find the soil prepared for themselves by the ploughshare of inheritance, or by the harrow of circumstance. It is in this way that the doctrines of transmigration, of transubstantiation, of Hypostatianism, of the "Son born from eternity," and many other doctrines could at all find lodgment in the minds of the church of our day. They are cities long ago destroyed in the minds of the peoples of antiquity, but rebuilt in the church by finding minds in which there was soil congenial to their growth.

So important is this process, that it is distinctly and elaborately described in the Word, and it is described in the following story :

And the house of Joseph, they also went up against Bethel. And the Lord was with them.

And the house of Joseph went to descry Bethel. Now the name of the city before was Luz.

And the spies saw a man come forth from the city, and they said to him, Show us, pray, the entrance into the city, and we will show thee mercy.

And when he showed them the entrance into the city, they smote

the city with the edge of the sword ; but they let go the man and all his family.

And the man went into the land of the Hittites, and built a city, and called the name thereof Luz : which is the name thereof unto this day. (JUDGES i. 22-26.)

The man who is saved out of the city is that treacherous tendency toward weakness in the human mind, which makes it receptive of any doctrine, no matter how false, if only there have once been a love for it. We have in this case a doctrine which the Lord totally rejects ; that is, whose name He changes from Luz to Bethel. And yet there is a lurking desire to adhere to this doctrine ; to carry it over into other states, to take it into another land ; to build a city of the same name ; and this lurking desire will always exist in some way and by some means, for the terrible words "unto this day," which mean "unto all eternity," close the sentence.

Not only in the larger world is this true, but in the microcosm of the individual man ; for there are weak traits in the mind of every man whereby there is a possibility established that opens the way for the transfer of doctrine from one state of mind to another. We see cases of this in every direction and every day. There are a multitude of instances in which the doctrine taught in one state is dragged bodily over into another state, wherewith it may not at all agree. In some cases the man of one religion drags the doctrines of his old state over with him into the new. In some cases the infidel, who has boldly rejected all adherence to the doctrines of the church, finds that many of these doctrines will cling to him in out-of-the-way recesses of his mind despite his determination. Human nature is too weak to utterly and absolutely forswear allegiance to any one system of doctrine, especially if that system has been drilled into the mind, breathed into the spirit lungs, made into the flesh and blood of the spirit. Just as the foreigner who has become a citizen in a new land, feels a secret love for his fatherland ; just as he reads with more interest the news of his native land ; just as he sympathizes and opens heart and purse the rather to his old country than to any other ; just so the mind cannot forego its tenure

of such doctrines as have been inbred, even after the doctrine has been seen to be false. The process is very accurately described in these words :

And it came to pass when Baasha heard thereof that he left off building Ramah, and dwelt in Tirzah.

Then King Asa made a proclamation throughout all Judah, none was exempted. And they took away the stones of Ramah, and the timbers thereof, wherewith Baasha had builded ; and King Asa built with them Geba of Benjamin and Mizpah. (1 KINGS xv. 21, 22.)

It will be seen from this description that the elementary forms of the old are always carried over to the new, and that there is no possibility of having the new without some taint of the old. For there are no sudden transitions possible with God or with any of those things which come directly from His hands. In this particular case the description tallies wonderfully with what we know of the constructive talent of man. Who has not in his mind instances in which men have been church builders and doctrine builders in one denomination, and circumstances carried them over to some other denomination? Who cannot recall an instance within his memory in which Mr. A., of the B-C-ist Church came over into the D-E-ist Church and how he brought his methods and his ideas with him. He had begun to build a city on certain plans there and the people would not let him do it. And when he came over into the new assemblage he found that there was ground upon which to work, and he did exactly what the Word tells of him and such as he in this place. He gathered all the stones and timbers, whereof he had tried to build him a city called "Ramah," and he built of them another set of cities and called their names "Geba of Benjamin" and "Mizpah." Whether these cities be pleasant cities and agreeable in the sight of God, or whether they be disagreeable and a stench in the nostrils of Jehovah, the law remains the same. Thus we find men come from one denomination into another, and bless that congregation in the fact that they bring the material of their city-building with them, for their constructive talent may be turned in ways of order and arrangement, which will

prove beneficial to the external organization of the new body wherewith they are connected. Or they may drag their stones and beams over from the old city and become a thorn in the flesh and an unceasing annoyance to their new companions, from the fact that their constructive ability is limited to the casting up of earth works in every sense of the word. The law, however, remains the same. The stones and the beams of Ramah go to build Geba of Benjamin and Mizpah ; in this case beautiful cities, and cities which rest in the hands of God. For who would desire to live in a more beautiful city than that of the spiritual Geba of Benjamin, or in a city more secure within its walls of human flesh than that of Mizpah, wherein the Lord Himself is a watch-tower and a strong fortress between men when they are far away from one another ? But the law is also applicable in an evil sense, as is the case with almost all laws that are given in the Word.

In this reconstructive talent of man in regard to his doctrine-cities there are three elements. The first is the Lord ; the second is the principle of innocence in man ; and the third is the principle of celestial wisdom in man, commonly called in the writings of the New Church "perception." That these three elements are what give man his reconstructive talent is evident from the fact that these three are mentioned in connection with such ability. For there is an interior reason for everything that goes on in the spirit-economy of man. Nothing can occur which has not some cause or reason within man, either in the individual himself or the race as a Grand Man.

In this sense, then, it is that we find the Lord as the origin of the reconstructive talent in man in some instances. He gives the thought and the ability into the heart to upbuild again after the storm has torn down the city or after the enemy has overthrown its walls. With the great power from on high was the prophet of old endowed when he saved the doctrine-city of the people and rebuilt it for them, at such times as when in despair and woe they dropped their hands in idle lamentation. In such spirit from on high do the noble men and women at this day take up the cause of God and

weave ingenious arguments into doctrines, whereby they might save their people and their brethren. This it is that is signified by the saying of the city of Zion being rebuilt by David, for David represents the Lord. (2 SAM. v. 7.)

At other times people rebuild their cities in the innocence of their hearts. The whispered voice, which comes to them they know not whence, is rooted in the silent recesses of the spirit, which we call the celestial mind. When the promptings of the spirit arise in the celestial degree on the side of the understanding there, they are represented by the King Solomon and it is said that he repairs the city. (1 KINGS xi. 27.) When they arise from the voluntary side of the celestial degree they are called by the name of a wise woman, and the name of the city naturally becomes one of three links to signify the fact of the three degrees involved in its existence. The name of the city then would be Abel-Beth-Maachah. (2 SAM. xx. 15.)

Thus is the material of the old sometimes carried forward into the states of the new and made the basis for new work. In some cases this is beneficial, in others it is not. The decision rests with him who is upbuilding the city.

Vineland, N. J.

ADOLPH ROEDER.

Do we then believe in and worship as God the man of flesh who, under the name of Jesus, walked the streets of Jerusalem in the days of Augustus Cæsar? We do not believe in material flesh as God, in any sense, nor do we worship *matter* as Divine. We do believe that God infilled the human form of Jesus with His Spirit so fully that those outward lips spake with all the authority of Divinity; that through temptations and victory over them Jesus became glorified by the Divinity that was within Him, till He became absolutely one with God. We believe that this Humanity, made Divine, is now and ever will be Immanuel, God with us. It is thus that, as all we know of God is in the glorified Christ, we worship Jesus Christ as the only God of earth and heaven, and worship God in His visible form, which is Jesus Christ. — *Rev. John Doughty.*

ORATORY AND RITUAL.

THE most effective methods of disseminating the all-glorious revelation of our Lord and Saviour's second and spiritual advent, and thereby promoting heavenly states of life among men, is a topic of perennial, undying interest to the workers of the New Church. It is hardly ever absent from our thoughts. In one form or another, it is constantly being broached, as well in public conference meetings as in private conversation. It deeply concerns the work and usefulness of the New-Church ministry, and probably there is not one of our number but keenly feels the importance of the subject, while not a few of the laity give evidence of the lively interest which they take therein.

It is therefore preëminently a practical subject, but it is also one on which there exists considerable variety of opinion. This latter is not to be regretted. It only shows that there is not yet a clear general perception and crystallization of opinion as to the real mission of the New Church. It could not be reasonably expected that so vast and profound a subject would be quickly and widely grasped. The New Church is still in the wilderness state, and the day of her showing in glory unto the multitude is unquestionably far in the future.

The time, however, is ripe for an earnest, impartial treatment of that part of this far-reaching theme which is included in the title of this paper.

As on all subjects of importance, we should desire the guidance of genuine truth on this subject. In the light of the New Age what value should be placed on brilliant oratory and showy ritual as agents in the dissemination of spiritual truth?

Perhaps more than ever before in the history of New-Church organization, this topic is now figuratively in the air. Thus far, however, it has been discussed much more in private than in public.

There is certainly abroad an idea that, in this respect, the

New Church is now in a transitional state, and that from exceeding simplicity in our services it is possible that we are about to launch forth on the shining sea of brilliant and showy externals.

But as yet our wiser teachers and writers are for the most part silent.

Achilles ponders in his tent,
The leaders of modern thought are dumb,

as if the truth of this matter were not clear, and they preferred quietly to watch the drift of opinion rather than strongly to lift up their voices in the endeavor to guide the general thought and practice according to well-established New-Church principles.

The writer believes that such things should not be allowed to drift, but should be guided by the great beacon lights of undoubted New-Church truth.

The great mission of the New Church is the dissemination of spiritual truth, the opening of the inner and spiritual realm of thought and life. The natural senses, the natural thoughts and feelings are not the direct recipients and agents of spiritual truth. As the Apostle Paul said to the Corinthians :

The natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.

In the dissemination of spiritual truth, therefore, it would seem to be a primary principle that the natural senses should not be excited and stimulated, but rather so allayed and subordinated that the inner and spiritual man may be unhampered and free to act. Spiritual thought and life spring from quiet, interior perception and illustration. These are nearly if not utterly impossible when the natural senses are under the excitement of a full stream of sensuous impressions. Of necessity, the spiritual senses are for the time rendered nearly quiescent. Now oratory is neither brilliant nor powerful unless it is passionate ; consequently its appeal is to the natural senses. That a showy ritual appeals to the external senses, no one can question. Therefore, were we to stop here, it

would seem plain that brilliant oratory and showy ritual cannot be powerful agents in the growth of the real, spiritual New Church. But though our view thus far has been extremely limited, I believe the most extended and impartial investigation of the whole subject would but confirm this opinion. Some may ask, Is not the external man to worship God? and are not the external faculties to be used for this purpose? and is not the worship more full and effective when the whole man, spiritual and natural, is participating therein?

To this we would unhesitatingly answer, "Yes," and would further add that appropriate natural worship springing from spiritual principle, we are taught in the doctrines of the church, stimulates spiritual worship. But it is necessary that these natural externals spring from spiritual principle, and that they be ever subordinate to inner and spiritual worship.

The aim and effect of brilliant oratory and showy ritual is not the illumination of the mind, but to persuade and attract the feelings. They naturally became the dependence of the outworn and blind teachings of a corrupt Christianity. With their devotees the first and main thing has been to believe and trust, whether the subject were understood or not. On the other hand, with the New Church the important thing is to understand the truth, to the end that we may conform our lives thereto.

In one of Matthew Arnold's essays there is a striking passage which bears evidence of having been born of the light of the New Age. He says:

It is not at this moment true, what the majority of people tell us, that the world wants fire and strength more than sweetness and light, and that things are for the most part to be settled first and understood afterwards. How much of our present perplexities and confusion this untrue notion has caused already, and is tending still to perpetuate! Therefore the true business of the friends of culture is to dissipate the false notion, to spread the belief in right reason and in a firm, intelligible law of things, and to get men to try, in preference to staunchly acting with imperfect knowledge, to obtain some sounder basis of knowledge on which to act. (*Culture and Anarchy.*)

This, I believe, accords with the teaching of the New Church with reference to purely spiritual culture, and is in direct opposition to quite a widespread and strong tendency within the pale of our New-Church organization.

There is now a demand for fire and force, for eloquence and the arts of oratory in our New-Church pulpits, and when these are attained, it is confidently expected that the New Church will grow as never before. Indeed, there have been those who have long been looking for a New-Church Whitefield, Spurgeon, or Beecher to spread the New-Church doctrines among the multitudes.

It is thought that if people can only be attracted to the New Church by showy oratory, music, and ritual, the great end will be attained. But do not these people sadly overlook the real mission of the New Church and the essential means by which it can alone be successful?

In the very nature of things the famous pulpit oratory of the past can have no repetition in the development of the inner and spiritual New Church. Men cannot be exhorted, coaxed, cajoled, frightened, sneered, laughed into the reception of spiritual truth. The arts of oratory, therefore, are of little or no-value in New-Church preaching. As a venerable New-Church teacher and missionary has said :

Eloquence cannot accomplish for the New Church what it does for the old, where self-interest is the motive appealed to. There is no eloquence in the New Church but the eloquence of truth ; and truth is eloquent when one is thirsty for it ; and then the plainer it is in statement or diction, the more eloquent it is. (*Rev. E. A. Beaman.*)

Gesture also is not an important element in the teaching and dissemination of spiritual truth. While a good speaker should certainly have a command of gestures in referring to external matters, they can be of little service in the teaching of spiritual or abstract truth, or in cultivating a love therefor. Anything whatsoever that draws attention from the matter of teaching to the manner of the teacher is not in the interest of truth.

It is not infrequent to hear people returning from church

service declare that they have heard a splendid sermon, and on asking about the subject-matter of the sermon, to find that they have been so absorbed in the externals of the speaker and his manner as not to have brought away a single clear and helpful idea. Surely, such "splendid" sermons do not promote the dissemination of spiritual truth and the growth of the New Church in the soul.

In fact, with the descent of the New Church and the growth of rational intelligence, oratory, or the various arts of persuasive speaking, is on the decline. Good speaking, meaning clear, good, pleasing delivery, is on the rapid increase, but intelligent people now have little patience with the befogging arts of oratory. An able writer has recently declared: "Extinction of the orator I hold to be the most beneficent possibility of evolution." (*Bierce.*) And that distinguished Englishman, James Anthony Froude, who has recently been introduced into the chair of history at Oxford, made vacant by the late Dr. E. A. Freeman, has said :

Oratory is the spendthrift sister of the arts, which decks itself like a strumpet, with the rags and ornaments which it steals from real superiority. The object of it is not truth ; anything which it can persuade people to believe by calling their passions to obscure their intelligence.

This is strong language, but the more one reflects on it, especially in the light of New-Church teaching, the more one will perceive the solid basis of truth on which it is founded. Realizing this truth one can easily see that the dissemination of spiritual truth cannot be promoted by such means. Nor can the growth of the New Church be promoted by a showy ritualism, or by any external pomp and parade which excite the external, sensual faculties, to the closing of the internal, spiritual faculties which are the only recipients of the spiritual life of the New Church. The ministers and teachers of the New Church should most assuredly cultivate good, clear, expository, light-giving speaking but they need make no effort to be orators in the old and common meaning of that term.

The orator is one who endeavors to do the thinking for his hearers, but the true teacher is one who is in the endeavor to

lead people to think for themselves. The true member of the Lord's New Church is one who thinks for himself, whose rational faculty is brought into exercise. In one of the *Memorable Relations*, Swedenborg relates an angel as saying :

Let us communicate together by questions and answers ; since the perception of a thing imbibed by hearing only, flows indeed, but does not remain unless the hearer also thinks of it from himself, and asks questions concerning it. (C. L. 183.)

Brilliant, passionate oratory directs attention more to the speaker and his feelings, than to the interior depths of the subject in hand. We think from the speaker rather than from ourselves. When the heat of our natural feeling has passed away it is found that the subject-matter has largely faded from our minds.

Not so, when the clear, light-communicating presentation of a subject has led our minds to act on that subject as never before. Then the truth remains when the speaker and his manner are no longer thought of. Truth itself is the only eloquence which can speak to the spiritual mind with permanent result. Take for instance some of the most popular and effective religious work of our day. I refer to that performed by Prof. Henry Drummond. While a good speaker, it is not his passion and manner which have accomplished such great results. As nearly as I am aware, the earnest reading of his lectures is about as effective as seeing and hearing him deliver them, and while he indeed commands a clear, beautiful style, attention is not attracted to that, but to the great, beautiful, and eloquent truths which he so abundantly sets forth, and which lead men easily to think in altogether new fields.

The writer ardently believes in and admires good, clear, warm, living, polished speaking and writing. He regards them as exceedingly useful in every sphere of life, but for the arts which go to make up what is commonly regarded as brilliant oratory he has little opinion, and can only regard them as defective and hurtful agents in the dissemination of spiritual truth.

So with showy rituals, there is a powerful tendency to arouse the external senses, to the closing of those interior faculties which alone can worship "in spirit and in truth."

With a showy ritual, from the very nature of things, the minds of those who participate therein are directed outwards to really trifling effects, rather than inwards to the Lord, the Supreme Object of all worship.

The objection is not to a ritual, but to a showy one, which absorbs attention that should be given to what is of vastly more importance. A simple, beautiful, and reverent ritual, that may satisfy and allay the natural senses, and form a channel for the external expression of inward worship, may be of great use, but the constant effort should be to "seek first the kingdom of God and His righteousness," the attainment of heaven within the soul, rather than the arrangement of any attractive externals.

Denver, Colo.

HOWARD C. DUNHAM.

THE history is repeated continually in each regenerating life. We know the Lord at first in an imperfect and natural way. Our understanding of His truth and our conception of His goodness are most superficial. This Lord must die, that He may come to us in more glorious form. Our natural hopes are often disappointed; natural blessings are withdrawn. The first feeling is that the Lord has forsaken us, and that we have only the remembrance of His former mercies to cherish. It is like the coming of the women to embalm their Lord. The call of John and Peter is the summoning of our love and faith in the hour of trial, the faculties best able to understand the Lord and His purposes for us. We are then prepared for the heavenly voice assuring us that the Lord has not forsaken us. He is this moment near and tenderly looking upon us. He calls us to turn from weeping over our natural loss, and to see the higher blessings which He has ready for us. The Lord never forsakes us, but He is continually calling us to turn to know Him more spiritually and more worthily. Whenever we weep at some natural disappointment, think that He is standing by in Divine kindness, calling us to look up to receive spiritual and enduring blessings.—*Rev. W. L. Worcester.*

DOCTRINAL STUDIES.

THE TWO KINGDOMS OF HEAVEN, AND THE INMOST, MIDDLE, AND
ULTIMATE HEAVENS.

AN intelligible discussion of this subject must open with a careful inquiry into the meaning and the use of certain categories of broad signification as they are employed by Swedenborg in setting forth the philosophy of the New Church. These broadly inclusive terms, which we call categories, are not, because broad, inexact in definition. They are used in pairs, and they are also used in trinal series. When used in pairs they express, through their signification and the manner of their use, a mutual relation, which may be called a duplicate relation; and when used in a trinal series they express, through their signification and the manner of their use, a mutual relation, which may be called a triplicate relation. The relation in the first instance is grounded in essentials; in the latter instance it is grounded in structure. Hence a coördinate relation is seen to lie also between the categorical pairs and trines, as of essentials to structure or of function to form.

We have, then, terms so used in pairs as these: celestial and spiritual; love and wisdom; will and understanding; goodness and truth; charity and faith; soul and body; internal and external; and others. Now these terms, which we call categorical pairs, when they go forth to ultimates, take on a third term significant of themselves in action, and no longer in two-fold but three-fold series, come into triplicate relation, the first two terms of the series still maintaining a duplicate relation each with the other. Now this third term being taken on, we have in place of the pairs these trines: celestial, spiritual, natural; love, wisdom, use; will, understanding, action; charity, faith, good works; soul, body, exercise; internal, external, corporeal; and *esse* and *existere* become *esse*, *existere*, and *procedere*.

Now it is a fundamental law in New-Church philosophy that

the first and second terms of such correspondential series are in the last, because the last is derived from the first through the second; for the first, second, and third terms are respectively the end, cause, and effect.

The end, then, is in the cause, and the cause is in the effect; the end therefore is by means of the cause also in the effect. Thus both charity and faith are in the last term of the series to which they belong, good works. This statement I need not reinforce by quotations from Swedenborg, but, were it not that my paper would be too long, I would at this point discuss an interesting phase of the subject, for here is the logical place for the setting forth the doctrine of discrete degrees in simultaneous order. But my limits permit me to cite one passage only upon the special topic before us. That, however, is a signal one. It is in explanation, by Swedenborg, of the doctrine of the Trinity — the Father, Son, and Holy Spirit — which are said to be like “soul, body, and operation in man.” He goes on to say:

That these make one essence is seen from this that one is from another, and for the sake of another. The things which proceed from the soul and body together are called operation, and the former are in the latter by insertion and conjunction making one essence but three essentials. Operations make the third essential, but they proceed from the soul and body together, and these things which proceed are of the same essence with those which produce them. [*Somewhat abridged.*] (T. C. R. 166, 167.)

One other pertinent passage is this:

Charity and faith are together in good works; for in every work which proceeds from man, the whole man is as he is essentially. Charity and works are distinct from each other like will and action, like an affection of the mind and operation of the body, and like cause and effect. So works are essentially of the will, formally of the understanding, and actually of the body. Thus charity descends into good works. (T. C. R. 373, 374.)

This feature of the case before us, though of the greatest importance in reaching an understanding of our subject, I need not pursue further. The great fundamental truth brought out here is this: the first and second terms of the series are

in the last ; there is nothing essentially in the effect but the cause, and through the cause the end.

The obvious conclusion to which the propositions herein set forth point, is that in the system of philosophy of which this paper is an exposition of a part, there are sufficient reasons for using two methods of classification in the treatment by Swedenborg of the great subject of the organization of the heavens, which is the subject we have before us ; and our conception of these two methods will be so far clear as we clearly see how, in their relation to each other, these two methods are at once discriminate and adjunctive. In passing, it is well to say the same considerations will apply with like results to the parallel difficulties in the explanation of the divisions of the human mind, and of the interior senses of the Word. How, then, are these methods of classification distinguished from each other ? The first method is the broadest, within which the essentials of all things in the universe are contained ; the second is founded on the causative relations of those homogeneous terms of a series, which relations are as end to cause, cause to effect, and end through the cause, and thus with the cause, to the effect. This causative relation is expressed by Swedenborg in this way : " The cause of the cause is likewise the cause of the thing caused." Now observe here that the first two terms of the trinal series in one method of classification, that under examination, are the two universal categories under which all things are brought in the first method. Applying, then, the laws herein set forth to classify the most general distinctive parts of the universal heaven, we see, first, that according to the first method of classification, heaven consists of two kingdoms distinguished from each other as celestial and spiritual, essentially differing from each other as love and wisdom, goodness and truth, and *esse* and *existere* ; and, secondly, that heaven by the second method of classification consists of three heavens, the inmost, middle, and ultimate, causatively differing as love, wisdom, and use, goodness, truth, and good works, and as *esse*, *existere*, and *procedere* ; and as the celestial kingdom and the spiritual kingdom, which are the distinctive terms of the first method, constitute and are identical with the first and second terms of

the trinal and causative series of the second method, and as the third term is the repository of the first and second term, just as good works are the repository of charity and faith, and as use is the repository of love and wisdom, and as effect the repository of cause and end, so the ultimate heaven is the celestial and spiritual heaven, in *the degree lower*, as use is of love and wisdom, good works of charity and faith, and effect of cause and end. Hence, too, if we call the inmost heaven celestial, the middle heaven spiritual, the ultimate heaven being alike the celestial and spiritual kingdoms and also the inmost and middle heavens in the *natural degree*, then the ultimate heaven would become as related to the higher heaven, the celestial-natural and spiritual-natural heaven. To this result we should logically come by carrying out to their consequences the principles and laws above set forth. And this even though we should not be able to produce confirmatory passages from Swedenborg. But I shall now show that it is in fact Swedenborg's own presentation of the case. I therefore quote :

The Lord's celestial kingdom is the inmost or third heaven ; . . . the Lord's spiritual kingdom is the second or middle heaven. (A. C. 9543.)

Again :

The heavens are distinguished into two kingdoms, the celestial kingdom and the spiritual kingdom. . . . The external of each heaven is what is called the ultimate heaven, and was represented by the court ; hence it is that the court was two-fold about the temple, the exterior and the interior ; the exterior by the externals of the spiritual kingdom, and the interior by externals of the celestial kingdom. The ultimate heaven was represented by the outer and inner courts. (A. C. 9741.)

The two heavens, the inmost and the middle, are distinct. The angels of the Lord's celestial kingdom are those who are of the inmost heaven ; the angels of the Lord's spiritual kingdom are they of the middle heaven. (A. C. 9670.)

There are two kingdoms, the celestial kingdom and the spiritual kingdom ; the spiritual kingdom constitutes the second heaven, and the celestial kingdom the third. (A. C. 9139.)

The Lord's celestial kingdom is the inmost or third heaven. (A. C. 9570.)

The Lord's spiritual kingdom is the middle or second heaven. (A. C. 9570.)

The celestial kingdom consists of those who are in the third or inmost heaven, and the spiritual kingdom of those who are in the second or middle heaven. (A. E. 448.)

The identification of the celestial and spiritual kingdom with the inmost and middle heavens, respectively, is here conclusively established. The statements are direct, positive, and complete. I now quote a class of passages which refer to the first or ultimate heaven as coming under the definition which this paper sets forth :

The first heaven is celestial- and spiritual-natural and is also so named, . . . in which the Word is also celestial- and spiritual-natural, and in which there is a Divine. (A. C. 4279.)

Jacob represents in the supreme sense the Lord as to the natural, both celestial and spiritual, and the Lord's kingdom such as it is in the ultimate or first heaven. Good in the natural is what is here called celestial, and truth therein is what is called spiritual. (A. C. 4286.)

The natural of the ultimate heaven has in it a spiritual and a celestial, therefore that heaven is called spiritual- and celestial-natural, and thence the angels are there called spiritual- and celestial-natural. Those are called spiritual-natural who receive influx from the second or middle heaven, which is the spiritual heaven, and those are called celestial-natural who receive influx from the inmost or third heaven, which is called the celestial heaven. The spiritual-natural angels and the celestial-natural angels are distinct from each other, but still they constitute one heaven, *because they are in one degree.* (H. H. 31.)

In entire harmony with the explanation of our subject and by a new form of statement we read in T. C. R. 212 :

There are three heavens, the highest, the middle, and the lowest. The highest heaven makes the celestial kingdom of the Lord, the middle heaven makes His spiritual kingdom, and the lowest heaven makes His natural kingdom.

Note, particularly, that the celestial kingdom and the spiritual kingdom considered *as in the degree* which makes the natural or ultimate heaven, are then named kingdom, as in the other citations they are named the inmost and third heavens.

As the two modes of classification are from time to time — each in its way — applied to subjects which are best handled by the use of one or the other, so there are instances in which the terms of each series are convertible into each other, and in an explanation of a given subject one set of terms may be used in one place and the corresponding terms used in another place, the same subject being under consideration from the same point of view.

A decisive instance of this is found by comparing the explanation in “Apocalypse Revealed” with the corresponding explanation in “Apocalypse Explained” as below :

By the voice of many waters is signified the joy of the angels of the middle heaven. (A. R. 811.)	By the voice of many waters is signified glorification of Him . . . by those who are of the spiritual kingdom of the heavens. (A. E. 1215.)
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By the voice of many thunders is signified the joy of the superior heaven. (A. R. 811.)	By the voice of many thunders is signified glorification of Him . . . by those who are of the celestial kingdom of the Lord. (A. E. 1215, 1216.)
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The “superior heavens” are the inmost heaven evidently, because the explanation given just before takes in the “lowest” and middle heaven ; and besides in the summary explanation of the whole verse in A. R. 811, we read that it signifies that there is “joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven.” And in the brief summary at the beginning of the chapter, the order is “the angels of the lowest heaven,” middle and highest as above.*

* NOTE. — I have taken from the respective explications only those things which serve my present purpose. There is an apparent discrepancy in the explications of “the voice of a great multitude,” which in A. R. 811 is said to signify “the joy of the angels of the lowest heaven,” while in A. E. 1214 the same words are said to signify the glorification of the Lord by all who are in the heavens. This is not the place, in the body of this paper, to discuss this matter, but the way of reconciling the difference I will indicate by a reference to A. E. 1203, where it is said this joy “is of the inferior heaven commencing from the superior heaven,” which harmonizes the two apparently antagonistic passages.

I have reserved the strongest and most complete passage, one which may be considered almost a summary of what has been presented above in the text and the quotations from Swedenborg, and which, it seems to me, is so conclusive that I cannot see how any well-read student of the doctrines can fail to understand our subject, and understanding it can doubt for a moment that the analysis and presentation of this subject here is so well grounded as to be unassailable. But all the data by which to determine the soundness of these explanations will not be before us until we read this strong and rich passage which follows, which, however, I preface with two other short confirmatory extracts, bringing them before the mind at one view :

The Lord's celestial kingdom is the inmost or third heaven ; the Lord's spiritual kingdom is the middle or second heaven. (A. C. 9570.)

The celestial kingdom consists of those who are in the third or inmost heaven ; and the spiritual kingdom of those who are in the second or middle heaven. (A. E. 448.)

They in the ultimate are in natural good and truth from a celestial and spiritual origin. They who are in the ultimate heaven are either spiritual-natural or celestial-natural. The spiritual-natural who are in that heaven belong to the spiritual kingdom of the Lord, and the celestial-natural belong to the celestial kingdom ; wherefore the spiritual-natural communicate with the second heaven where all are spiritual, but the celestial-natural communicate with the third heaven, where all are celestial. (A. E. 449.)

I stop here. I am aware that there are certain passages which seem to readers who have not studied the subject deeply, as contradictory to these herein quoted — such as the statement that in each heaven there is a celestial and spiritual, that there is an external and internal to each heaven, and that each society consists of three heavens, and other things of the sort. These properly belong to a second part of this great subject, which I did not intend to handle on this occasion. It is well to say, and sufficient to say, that through careful study and the fruitage of a clear understanding of the subject on these lines, all these seeming contradic-

tions not only disappear as such, but come again into view in a new light. Then those truths which were thought to be contradictory because they were dimly seen — seen as it were in the dusk — stand before us harmonious parts of a whole. At first, they enter our minds without order, and with a sense of complexity, perhaps bewildering, but as they fall into their places — for then only can truths be seen in their relation to each other — we begin to catch a glimpse of the marvellous beauty and grandeur of the organization of the heavens, as set forth in the writings of the church. But to enter this field would lead us into an enquiry involving the doctrine of the Human Form, of Least as Greatest, and of the Trinal series of Discrete Degrees. Thus handled all difficulties would vanish, seeming discrepancies would be discovered to be phases helpful to each other, and out of it all would rise a growing conception of this incomparable system, so vast, symmetrical, and coherent.

Lynn, Mass.

GILBERT HAWKES.

IT has been imagined that God created the world once for all, and then left it to go on by itself according to a system of laws provided for its government. This idea has arisen from God's being unseen, and from its being supposed that His way of doing things would be exactly like those of men. The man who builds a house goes away as soon as it is finished, never, perhaps, to return. So it has been thought that the Lord must needs do with regard to this earthly house of our habitation. But widely different is the plan on which He works. The life imparted by Him when He creates never ceases to flow. He is never absent from any part of His creation. By His presence He keeps the universe alive, just as He originally called it into being. Were He to separate Himself from the things which He has made, they would all perish. The very same impulse which fashioned them preserves them from destruction. In other words, sustentation is perpetual creation. — *Rev. James Reed.*

BOOK NOTICES.

FROEBEL LETTERS. Edited by A. H. HEINEMANN. Boston: Lee & Shepard. 1893. pp. 182. \$1.25.

A VERY interesting book is this, full of the child-like sincerity of Froebel himself and of his disciples. A few letters suffice to make the volume, because almost every paragraph is annotated profusely. The symmetry of the volume is secured by an introductory biographical sketch and by a closing chapter on the last part of Froebel's life. Like all men with new ideas he had to struggle against poverty and prejudice, but his days seem to have been very sunny because he was always thinking upon heavenly themes. How to live for the children, how to make every act and word of the parent educative, how to render the child's happiness useful to it — these were his problems; and a wonderful degree of light came to him, making interesting every word that he wrote. His widow who was thirty-three years younger than himself, his pupil first, then his assistant, and later for a brief time his wife, was born in April, 1815, and still survives. It would be very difficult to find a more beautiful and youthful face than that presented by her photograph taken when she was seventy-seven.

Froebel had an involved style in writing, but it is easy to see his meaning when he says:

It is the consciousness of man's own life, of his own living activity, which affords an elevated and inexhaustible source of the enjoyment of life, of pleasures, which, I believe, will continue ours beyond the grave by determining the condition of our soul.

None but so true a doctrine could have led him on in his work. It was the falsities of Lutheranism which continually thwarted, while they could not defeat, his ideal plans. Of this passage his editor says —

This is a strange saying. Such a condition is impossible unless the soul after death is of a kind with the soul in the flesh, unless the departed soul has sentiments and states like those of the soul in an earthly body. It follows that Froebel did not conceive the departed soul to be an unsubstantial, impalpable phantom, but a real being with feelings and thoughts which would continue the soul life of man on earth.

That is exactly the truth, and it is easy to see why our people should have found Froebel's system an application of heavenly methods to earthly education, and should have especially succeeded as kindergarteners.

THE EVOLUTION OF CHRISTIANITY. By M. J. SAVAGE. Boston : George H. Ellis. 1892. pp. 178. \$1.00.

MR. SAVAGE dedicates his book "to those who are willing to learn that God's method is one of growth, and that it is as true in religion as it is anywhere else." In a brief preface he states that his book was in type before Dr. Lyman Abbott's volume on the same subject, and with the same title, was prepared. He begins with "Old-World Religion," and dwells upon "Jesus and What He Attempted," going on with what seems to him the development of Christianity till the goal of "Free Christianity" is reached. Mr. Savage seems to us unscholarly and even unteachable. The following sentences illustrate his radical Unitarianism :

His birthplace, I have no sort of question in my own mind, was the little hill village of Nazareth.

I am not quite sure in my own mind, scholars are not agreed concerning it, whether Jesus Himself believed that He was the Messiah or not.

It would be a superfluous thing for me to take the trouble to say that my ideas, and the ideas of most intelligent people of the modern world, do not at all agree with the Pauline conception of things.

We make these extracts because they show with what positiveness a man who consults only his own mind and has absolute self-reliance puts his ideas in place of revelation. He substitutes assertion for conclusion. He puts himself first, permitting other people to support him if they will, but not seeking for their assistance. In a single case Mr. Savage seems to need a quotation to support his view, and he finds it in a sermon preached by Mr. Savage in Chicago! "I propose to quote from myself." Indeed he preaches from himself.

THE COMING RELIGION. By THOMAS VAN NESS. Boston : Roberts Brothers. 1893. pp. 228. \$1.00.

MR. VAN NESS, a Unitarian clergyman, who has been in Denver and San Francisco, but is now in Boston, has made an interesting book by putting together three things now existing without union : the Christian religion, scientific anthropology, and socialism. He briefly describes each in its salient points and then predicts that

the coming religion will be a combination of them. He only indicates his hope and does not carry it out in detail, but his line of thought is wholly reasonable in the abstract and very persuasive. What the compromises will be need not be foretold before the hope can be reasonably indulged that all true Christians and scientists and socialists will find common ground on which to labor for the uplifting of humanity. The author's own predilections are evidently with the scientists.

BOOKS AND THEIR USE. By J. H. THAYER, D. D. Boston : Houghton, Mifflin, & Co. 1893. pp. 94.

PROFESSOR THAYER, of the Harvard Divinity School, gave an address at the opening of the present year on the best books for the minister and the best way to use them. To this he has added a list of books for students of the New Testament, about four hundred titles well classified and described. Encyclopædias, commentaries, denominational books, and others are judged without fear or favor, and advice is given to read for intellectual stimulus, for knowledge of life, and for promoting religious culture. He recommends using fly-leaves for comments and notes, making a card catalogue of subjects and classifying extracts. Nothing wonderful is said, but it is all sensible, and is mingled with not a little humor.

AN ASSYRIAN MANUAL FOR THE USE OF BEGINNERS. By D. G. LYON, Professor in Harvard University. Second Edition. New York : Charles Scribner's Sons. 1892. pp. 142. \$4.00.

THE author says of this book :

This book is designed to meet the needs of those who desire to become acquainted with the Assyrian language, but who cannot easily have access to oral instruction. It is believed that this class is not a small one, and that it will rapidly grow. The Assyrian remains are so rich in the most valuable materials that the language is no longer a luxury to be enjoyed by a few, but has become a necessity to the specialist in Semitic history, religion, and linguistics.

The book includes a List of Signs covering seven pages of wedge-shaped characters evidently printed from Dr. Lyon's own chirography, an Outline of the Grammar, fifty pages of Assyrian text transliterated in English letters, twelve pages in cuneiform character, thirty pages of Notes, and a Glossory. For a manual it seems to be exactly what is needed.

THE FESTIVAL HALL OF OSORKON II. By EDOUARD NAVILLE.
London: 1892.

THIS quarto volume is the tenth memoir of the Egypt Exploration Fund, of which the American representative is the Rev. W. C. Winslow, of 525 Beacon Street, Boston, who has distributed the book to his subscribers. Perhaps no memoir has contained more evidence of hard work than this, for Mr. Naville has reconstructed out of a heap of stones a noble entrance to the festival hall of Osorkon, has arranged in their order the stones found at Bubastis, and has deciphered the inscriptions which tell of a great festival held by Osorkon, of the processions, the offerings, and the bearers of tribute, including negroes and dwarfs. There are thirty-five pages of type and thirty-eight plates.

THE PSALMS, WITH INTRODUCTION AND NOTES. By the REV. A. F. KIRKPATRICK. Book I., Psalms I.-XLI. Cambridge: 1891. pp. 227.

THIS is the first part of that portion of the "Cambridge Bible" which treats of the Psalms. We have found the Introduction reverent and every way judicious. It covers many points of interest. In speaking of the prophetic meaning this writer says:

Have these Psalms, has prophecy in general, a double sense? a primary historical sense in relation to the circumstances under which they were written, and a secondary typical or prophetic sense in which they came to be understood by the Jewish and afterwards by the Christian Church? We may no doubt talk of a double sense if what we mean is that the Psalmist or Prophet did not realize the full meaning of their words, and that that meaning only came to be understood as it was unfolded by the course of history.

The commentary is all that could be expected and is full of historical and critical information.

SCRIPTURE TESTIMONY CONCERNING THE OTHER WORLD IN SEVEN DISCOURSES. By REV. JAMES REED. Philadelphia: American New-Church Tract and Publication Society. 1893. pp. 81.

THESE sermons were delivered in Boston during the past winter and were first printed in *The Helper*. They now appear in neat binding and are likely to be useful to many. The topics are "The Other World Near and Real," "Passing into the Other World," "The Entrance Hall of the Other World," "Heaven," "Hell," "The Judgment," and "Heavenly Happiness."

THE NEW CHURCH.

OUR CRITICS.

IT is said of the late Dr. A. P. Peabody that he gave up the *North American Review*, after what was deemed a very successful editorship of several years, because, as he said, he had made as many enemies as he could endure for the rest of his natural life. There was no doubt truth in this reason, for the editor soon learns that he has no way of escaping from difficulties smaller or greater which arise under his hand unexpectedly. It is of course possible for an editor to provoke the displeasure of contemporaries, but we do not remember a single case in which we have aimed at anything of this sort, and we do not recall a single case in which a religious periodical has shown hard feeling toward us, except in some general and spontaneous misapprehension of the ground which the New Church represents.

We must therefore express our sincere regret that we have brought down upon ourselves of late the displeasure of two secular papers, the *Boston Transcript* and the *Boston Herald*. This is not due to what we have said but to our insertion in the "Religious World" of a criticism of the Episcopalians by the Unitarians.

The criticism was printed in a Unitarian publication on account of the refusal of the Episcopalians to take part in the Church movements at the World's Fair. There is a peculiar sensitiveness between these two bodies, because the Unitarians have lost large numbers to the Episcopalians while they justly feel that their teachings have made some way in Episcopalian pulpits. On the other hand many Episcopalians look with dread upon the Unitarian influence among them, and Bishop Brooks was openly charged with being a Unitarian.

In such matters we take no part, but on a subject of such general interest as the World's Religious Congresses we felt that our readers would wish to know what the different bodies were doing. We erred in not letting the Episcopalians speak for themselves. This is the only safe rule, and it is one which we have tried to follow.

It may seem strange that the secular papers should take up such a matter, and show a sensitiveness which the religious press does

not feel. We think that we can account for this, but it would take us into personal matters not suitable for print.

The Messenger came skilfully to our defence against the *Boston Herald*, and we are grateful for its ready aid, but we have purposely allowed some time to pass before making any reply, and can now see that the sharpness of the Unitarian criticism would be felt as unkind, and that our partial endorsement of it would be felt as aggressive. This is not our work, and therefore we make no further advance in that direction. The *odium theologicum* is always a hindrance to true progress, bringing personal and national and local matters in to obscure the light of truth. We have a message and that should be our sole business.

THE BEST PREACHING.

THE subject of the preaching that will be most useful for our people is a serious and constantly agitated subject. In his recent essay the Rev. Chauncey Giles showed that his mind had been resting upon it with much intentness. In his old age the Rev. Warren Goddard was heard to say that, if he had his work to do over again, he would confine himself to sermons on the Commandments, in order that they might become so familiar that no one of his hearers could lose sight of them. One of the last utterances of the Rev. Thomas Worcester showed that he was dwelling upon his work in the preparation of sermons. There is probably not one of our ministers who feels competent to give much advice on this point, and there is probably not one who would not be grateful for useful suggestions.

These suggestions sometimes come from the laity. One man was complaining of the ethereal character of the sermons which he had heard from several ministers, and put his want in this way :

I see a customer coming into my place for a pair of shoes. I reflect at once that I have some, lately made, which will satisfy him. But I have also some that have been in stock three years, and these I am more anxious to sell. Which shall I bring out? If the new, he will buy and be pleased; if the old, the new being kept out of his sight, he will probably buy. What shall I do? Why does not the preaching deal with such specific cases?

To this the minister will probably reply, that if he preaches the Golden Rule the man can make his own application; but the fact remains that the man feels that he needs very definite applications of spiritual truth, and the second fact in evidence is that the preaching most eagerly sought for is that which deals closely and amply with

questions of practical ethics. Young people especially look at everything practically, and their difficulties, which may seem puerile to their elders, are real and oppressive.

An instance occurs to us which may illustrate this case. A young person was known to be dissatisfied with the preaching to which she was wont to listen as not meeting her wants. She happened to make a visit to another town, and to hear a sermon from a young Methodist. On returning home she expressed her conviction that, after hearing that sermon, she could no longer keep up a habit which was unwise. Thus that Methodist sermon produced a marked effect for good in her daily life. It is well known that absence from home sometimes causes a person to be a closer listener at church, but probably all will admit that the average preaching with our ministers is too indefinite. Either the luminousness of a doctrine leads the preacher into a mere exhibition of its rationality; or the magnitude of it takes him a long excursion without a definite aim; or the infinite contents of his text involve him in a vague exposition—in some way he presents too many points, and no one is sufficiently illustrated and applied to be forever received into life.

This is a question of methods, and we have offered a few thoughts in favor of conciseness and practical applicability for the sake of all concerned.

IMPROVING THE PERIODICALS.

CRITICISM is often heard by those who say that they read our periodicals without satisfaction and certain other religious periodicals with great satisfaction. They complain that our publications are unskilful in expression, dogmatic in tone, and unsympathetic in their comments upon the efforts of other religious bodies. We lately heard several ministers speaking in this way with unusual unanimity and severity. That all our external life, whether in our publications or in affairs generally, is utterly inadequate to the teachings which we possess from the Holy Word is certainly true, has been true from the beginning, and will be true for a long time to come; but that in respect to the periodicals the fault is altogether with the editors we cannot admit. We have sometimes thought that, in editorial work, there is a period beyond which the editor can scarcely go without letting the quality of his work decline, and it may be that all that these critics desire would be

gained, as they seem to suppose, by a change of editor ; but the half of the fault, at least, lies with the critics themselves and with their passivity in this most important work. In writing for the periodicals they are deplorably negligent. They seem to feel no responsibility. When a fund for paying writers for *The Messenger* was raised it was expected that these competent but inefficient people would be induced to lay aside their critical inactivity for an active coöperation, but for some reason no result of this sort followed.

We do not wish to be ill-tempered in our defence of the editors, but it seems to us that a minister should not say, "I do not like our periodicals," but "I am not satisfied with what I have written for them and I mean to make a new effort."

THE DANGER OF DENIALS.

ONE of the newspapers which are kind enough to notice our monthly issues, the *Boston Transcript*, lately remarked of the Rev. P. A. Cabell's excellent paper in the August number on the Epistles that :

He discusses the value of St. Paul's Epistles, which he finds to be considerable, in contradistinction to most Swedenborgians.

Where did the *Transcript* get the idea that there is any difference of opinion among us on this point? Indeed it is not a matter of opinion, for we are distinctly taught how to regard the "Apostolic Word," as it is called, we are informed as to the nature of its inspiration, and we have abundant utilization of its contents.

We suspect that it is a common idea that our people deny the value of the writings of Paul, and thus it could be supposed that Mr. Cabell came as a defender of that which is assailed. Nothing could be more erroneous. He asked that they be more fully used, but he did not in any sense come to their rescue.

Is it not common to attribute various negatives to religious bodies and judge them thereby as if their creeds were only negative? Of Unitarians it is common to say that they deny the Divinity of our Lord, as if that were their whole faith — as one wittily said that "Unitarians believe that eighteen hundred years ago in Bethlehem of Judea, nothing happened," but this was more witty than just. Of Universalists we hear it said that they deny hell ; of Jews that they deny the Saviour ; of Friends that they deny the Sacraments ; of Romanists that they deny the use of reason ; of Episcopalians that they deny to other bodies the name of churches ;

and so on. Douglas Jerrold said of the faith of Miss Martineau that her creed was, "There is no God, and Harriet Martineau is His prophet."

How utterly unjust it is thus to insist that a negation includes all that any one believes, becomes apparent when the custom is applied to ourselves. We hear with indignation that we deny the inspiration of Paul; that we deny the Lord; that we deny the Second Coming; that we deny the literal truth of Scriptures; and so on, with numberless denials, when in reality our faith is utterly positive. We do not destroy but fulfil, and we are not concerned at all with negations except as to false accretions upon the Christian faith on the one hand, or the absurdities of skepticism upon the other.

If the tendency to describe our faith by denials is so prevalent, it is manifest that for the sake of the truth, we cannot be too careful in putting forth unmistakably positive views. Our Lord was constantly accused of rejecting the Sabbath, although he was only adding to its sacred usefulness. On our part, as public teachers, we should render ourselves as little liable as possible to the charge that we are tearing down rather than building up. We are to repair the breach and to restore the paths to dwell in.

THIS Holy City, New Jerusalem, comes down from God out of heaven, in the Divine doctrine which He reveals from the Word by means of a man prepared to receive and publish it to the world. The Holy City is that doctrine revealed for the New Church which constitutes it, protects it, strengthens it, and clothes it in beauty; doctrine that, by the Divine mercy of the Lord, has come to us and called us; that is not in heaven that we should send for it, but is very near us in our hearts and mouths; doctrine which reveals the Lord in His nearness, in His love, and in His wisdom; which separates what is good from the evil, what is true from the false; which directs and protects our love to the Lord and the neighbor from ourselves, the world, and the devil; doctrine which lifts our judgment into spiritual light to discern motives, and empowers us to reject the bad and admit the true and the good; doctrines that open up new possibilities of love and understanding and life, and thus a tabernacle of God with men. — *Rev. L. P. Mercer.*

THE RELIGIOUS WORLD.

EVOLUTION.

THE following article, contributed to the *Cosmopolitan Magazine*, by Mr. R. Whittingham, is so concise and suggestive from the reverently scientific point of view that we reprint it :

Some time since, in a prominent and widely circulated periodical, there was an article published, treating of "The Hypothesis of Materialism." In it occurred the following passage: "This doctrine of evolution is . . . plainly inconsistent with the Word of God as to the origin of man."

While having neither interest nor part in materialism, the writer of the present article strongly objects to the sweeping generalization of such an assertion, and has, therefore, prepared the following comparison of the two named statements, by which any calm and unprejudiced mind can readily compare them and judge how far they can be pronounced antagonistic.

It must be remembered that the theory of evolution is a very different thing from the deductions of some evolutionists. The theory of evolution is pretty well known to most intelligent readers. Pure and simple, it is this: By the operation of physical laws, the functions of life and all the varying forms of different species, in all kingdoms, are derived from original germs in one or more earlier types; and by an ascending scale all nature is progressively evolved from the moneres up to man. This, and nothing more, is the theory. If admitted as a fact, that it is "plainly inconsistent with the Word of God" is hereby denied; to demonstrate the justice of which denial, we design to place the two statements side by side, and, without argument or discussion, let them testify for themselves.

STATEMENT OF THE NATURALIST.

As far as the light of science enables us to penetrate, the first condition of the earth was: without planetary form or matter, in its nebulous condition, and consisting of atoms, in their enormously rarified or fluid state, having motion as cosmic vapor; but, coming under the influence of gravitation, these deliquidated rotary particles condensed, first to the centre, then through their mass, and so, of necessity,

1. The rapidly increasing rotation by centrifugal action threw off sections of the outer material, which, through increased speed and pressure, developed intense heat, becoming incandescent and luminous, revolving balls of fire. Meantime,

2. The greater mass of condensing matter formed an immense globe in the midst of these revolving fragments, which became then the planetary system.

STATEMENT OF THE WORD.

The Scriptures declare the first condition of the earth to be: without form and void, having no solid matter. Chaos and darkness was the appearance of the confusion, and the spirit of God moved upon the appearance of the fluid; and

1. God said, Let there be light, and there was light.

2. Let there be a firmament in the midst of the fluids.

3. In the course of ages, the smaller portions of deliquidated matter, by radiating their heat into space, became so cooled that a crust formed on the exterior part of the globe, and solid matter, as we now term it, appeared on the earth, as testified by the igneous rocks, etc.

4. The continuance of these conditions for immense periods of time caused a contraction as well as cooling of the crust and a shrinking of the shell. Geologic changes took place. Vast bodies of water were condensed upon the face of the globe, and the operation of heat and cold, upheaval and depression, during ages, produced at length a soil upon its surface, in which protoplasmic vitality first manifested itself in the lowest conditions of vegetable life.

5. The luminosity of the igneous condition of the earth ceasing as the outer crust solidified, and the great masses of heavy carboniferous vapors, then clouding the surface, being slowly absorbed by the growing plants and vegetable life upon it, the sun appears for the first time, as pouring forth its flood of light from a central mass. In like manner, the smaller portions that had been detached from the centre and revolved around it, as well as the greater ones, all became exteriorly cold and solidified. Receiving the light of the sun, they reflected it back upon the earth. So appeared first the phases of the moon and planets.

6. The motion of these two bodies — earth and moon — revolving around the central sun constituted the precession of the equinoxes and the different seasons of summer and winter.

7. The procession of these seasons and the constantly decreasing heat, together with extended vegetable growth, caused the evolution of higher types of life. The zoöphytes and organic forms of moving things develop. The waters of the tropical heats bring forth innumerable hosts of primary existence, insects that form immense beds of solid rock. And, the scale of life still advancing, next,

8. Winged creatures are discovered in the geologic remains—strange, intermediate forms, suited to both water and air; finally, true birds and fowls are found perfected. The climatic conditions also vary and tend toward crushing out one series of existences and bringing in new, each of more complex organization; thus,

3. Let the waters under the heavens be gathered into one place, and let the dry land appear.

4. Let the waters under the heavens be gathered into one place, and let dry land appear, and let the earth bring forth grass and herb, yielding seed after his kind. And it was so.

5. Let there be lights in the firmament of heaven, to divide the day from the night. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also; and he said:

6. Let them be for signs and seasons, for days and for years.

7. Let the waters bring forth abundantly the moving thing, that hath life.

8. The fowl that may fly above the earth in the open firmament of heaven.

9. With the progress of life, the prepared food, and adaptation of environment, metamorphic processes go on, in which, by the survival of the fittest, in natural selection, the higher types of the vertebrates begin to appear and ascend to the mammalia, beasts and cattle after their kind are evolved.*

10. All the paleontological indications show us that after this series, so evolved, first appears the animal form, as walking erect and with fully completed cranial expansion. Thus the chimpanzee rounds up the animal development, and in the gorilla is first established a true type of animal man, the germ form of what, by long ages of natural selection and survival of the fittest, brings us finally to the troglodyte, or savage man. This one we find dwelling in caves, gnawing the bones of the beasts he has destroyed. Capable of overcoming all these, by nearly equal strength and superior cunning, he proves himself their conqueror and so superior to them. Through his prehensile faculty being able to construct shelter for himself he was able to withstand those extremes of climate which proved fatal to races of equally and more robust animals; but,

11. While the remains of the savage man of this period indicate little beyond physical function and animal dominion, there are tokens that, in the course of ages, he had evidently risen in the scale. *Some time* and *somehow* he gained a step on the evolution, so that mentality is developed; not merely observation and comparison, but reflection and higher reason, for,

12. On personal intercourse, speech seems to have been developed, and with that the beginning of lower arts. The progress of civilization asserts itself; with the discovery of fire, cooking of food and culinary operations manifest themselves.

13. With such advance, family relations begin to be established; tribal associations branch out of them. Through the claims of marital relations and the dependencies upon them in family and children, as we find with the lake-dwellers, homes and families become universal.

9. Let the earth bring forth the living creatures after their kind; the creeping thing after his kind; cattle and beasts after their kind, God made.†

10. And God said: Let us make a man in our image, and resembling us, and let *them* have dominion over all the earth; so God created man in His own image, male and female created He them, to have dominion over the fowls of the air and beasts of the field.

11. And the Lord God breathed into man the breath of life, and man became a living mind.

12. And God brought the creatures to the man to see what he would call them; and whatever the man called them, that was the name of them.

13. And God made a woman and brought her to the man, and Adam said, . . . Therefore shall a man leave his father and mother and cleave unto his wife, and they shall be one flesh.

* That "evolved" means produced from a previous germ under a type law, as a physical necessity. Hence we find the ascending scale of life a steady progress, from mollusk up to man.

† That "made" means produced under a law, for the terms are used correlatively in the Word. Thus, GEN. v. 24: "God said, let the earth bring forth"; v. 25: "And God made the beasts of the earth."

14. With such progress of body and mind, ethical considerations are sure to develop. Modesty grows out of convenience to it. We find needles among the remains of the lake-dwellers, which indicates that they sewed the skins of beasts together for garments; from that steady evolution we trace the development of man, mind and body, up through the stone age, the polished stone age, the bronze age, the iron age, until the prehistoric age is joined to history, and then evolution is so far complete.

14. And the Lord God made coats of skins unto Adam and his wife, and he clothed them.

Now without any discussion of, or attempting to reconcile, these accounts, I would like to remark upon the above parallel.

It must be remembered that these two accounts are reading in exactly opposite ways — the one, through scientific research, reading backward; the other, by revealed truth, declaring forward. Where one (with Hoeckle) reads "necessity," the other simply affirms, "God said." Now are these inconsistent? "Necessity" is but a name; it means nothing. As a fact, it is only "God" spelt another way. The idea of law compels the thought of a lawgiver, and no reasoning man can deny it.

There are three great gaps in the naturalist statement of creation, frankly admitted by every liberal-minded evolutionist:

1. The origin of life, which required a given germ:
2. A species to link the quadrumana with man, which is not found.
3. The beginning of mind as a reasoning intellect, distinct from animal intelligence.

Accept the statement of the Word, and these gaps are closed. A Divine will and law steps in to work out the result, and the evolution is rendered harmonious.

On the other hand, reject the evolution theory, and the literalist interpreting the Word and its statement will find his difficulty insurmountable. Without the evolution of the natural man and the selection of one as a type form, into whom was directly infused of Divine gift a mind and soul, as the head of a new, spiritual race, he can find no harmony in the revealed record — he can discover in GEN. i. and ii. only two conflicting accounts.

In short, understand evolution as the backward reading of Divine truth, a present God of Almighty power, not leaving Himself without a witness, but filling all in all — by whom, even yet, all things consist — and we find no contradiction between the accounts. The one affirms *from whom* all comes, but not *how*; the other declares fully how all things are. Blend them, and reason rejoices in the truth.